3: Simson--385 (No date) 1880 Jivaro
116, 157, 181, 177

"The tribe or family of the Jívaros is a large one, and one of the most distinguished, independent, and warlike in South America. They alike withstood the attacks of the Incas and the Spaniards, burning the once famed cities of Logroño and Mendoza, and massacring all the male inhabitants who did not succeed in making their escape; and even to this day they maintain the most thorough independence. The missions at Macas and Gualaquiza have as yet produced no practical results, nor obtained any authority over the Indians. A Jesuit padre, who had resided three years at Gualaquiza amongst them, informed me that he had found it impossible to make any progress with them; and more than once his life was personally threatened. During these three years twenty nine whites (i.e., half-caste traders) were killed in the neighbourhood of Gualaquiza."

1: Simsom--365 [2] (No date) 1960 Jivaro
116, 131, 197

"The Jivaros speak a language of their own, Jivaro, and occupy the country generally from the Upper Pastasa to the Santiago, both rivers included, down to the Pongo de Manseriche, on the Marañon. Most of these, however, at Pintuc understand and speak Quichua."

3: Simson--385 [3] (No date) 1880 Jivaro
116, 121

"*These notes were chiefly taken during a very short stay at a Jívaro Settlement on the borders of the River Pintuc (or Pindo), one of the tributaries on the left bank of the Upper Pastassa, in Ecuador, and refer mainly to that portion of the tribe inhabiting this region."

3: Simson--386 (No date) 1880 Jivaro
116, 342

"Their houses are large and built of 'chonta' or 'tarapoto' palms, split in two and standing vertically in the ground, close to each other, like a stockade; the principal stakes for supporting the roof being entire stems of the same palms. The roof is composed of rafters of bamboo, and thatched with interwoven palm-leaves, principally 'yarina.' The ground-plan of the house is shaped like a bagatelle board, square in front and round at the back, with doors at both ends."

3: Simson--386 [2] (No date) 1880 Jivaro
116, 352

"The dwellings are vary spacious inside; and the even plaiting of the high pointed roof thatch gives the ceiling a pretty and finished aspect. Several families live together in one house, each in its special corner or portion, where it has its separate fire; the earthen pots and other cooking utensils being stored on a sort of tray of split bamboo suspended from above."

3: Simson--386 [3] (No date) 1880 Jivaro
116, 372

"The way the fires are maintained is very ingenious: three large logs, about one to one-and-a-half feet in diameter and ten to twelve feet long, are placed with their points converging to a centre, at equal angles; and on the approximated inner ends the pot is stood. As the logs are consumed, the fire is fed merely by pushing them a little further in towards the centre; and if a stronger fire is required, smaller wood is thrown on the always red-hot and smouldering ends and fanned for a few moments with a fan of plaited grass."

3: Simson--386 [4] (No date) 1880 Jivaro
116, 574

"The Jívaros are hospitable; but are, like most others of their race (and perhaps ours too), very fond of giving little so that they may receive more. However, a traveller, immediately he arrives, is always offered refreshment in the shape of boiled yuca, plantain, or whatever may be cooking, and the never-failing 'chica,' which stands about in every house in very large earthen pots of the 'lotah' shape."

3: Simson- 386 [5] (No date) 1880 Jivaro
116, 273

"This chief sustenance of the Indian of these parts is made of the cassava root (yuca) boiled, and then partly chewed by the women, and partly mashed, after which it stands to ferment, on the third day becoming a little sharp in taste, which quality increases as the fermentation proceeds. Its consistency and appearance are much like mashed potatoes; and to prepare it for drinking a couple of ladlefuls (the hand is the ladle) are taken and worked and kneaded in a calabash of water, until well mixed: then all the coarser fibre, which floats on the surface, is removed with a fork (the digital one supplied by Nature), and the refreshing and sustaining beverage is in condition for drinking."

3: Simson--386-387 (No date) 1880 Jivaro
116, 595, 152, 837

"Polygamy is frequently met with among the Jívaros, but I have not heard of wives being exchanged, as the late professor Orton, in his work on these territories, says is the case. On the contrary, this tribe--and, I am authoritatively informed, also the [387] other hordes observe the same practice--is of all Amazonian Indians probably the most jealous of its women; and very frequently not only are these not allowed to talk to strangers, but, with Oriental exclusiveness, not even to show themselves, a custom remarkably opposed to the habits of the Záparos, Cotos, Canelos, Oregones of the Putumayo, and Nilsayas of the Japurá. At Pintuc it was notorious that an old Jívaro named Huilijinda, who lived close by on the banks of the Pastassa, killed one of the six wives he possessed, for inconstancy. "

3: Simson--387 (No date) 1880 Jivaro
116, 727

"The Pintuc Indians do not come under the Spanish denomination of 'bravos;' they offer no violence to strangers of gentle purpose, but they ally with their half-brothers, the Canelos and Sarayacu Indians against the more aggressive Jívaros on the right bank of the Pastassa, and near the Morona, or Paute. They have a most perfect and finished method of scalping, by which the victim's head is reduced to the size of a moderately large orange, maintaining tolerably well all the features. Only the lips, point of the nose, and all the thicker fleshy portions, of course acquire too much prominence. To produce these ghastly objects, the skin is cut round the base of the neck, and the entire covering of the skull removed in one piece. This is then dried gradually by means of hot stones placed inside it, until the boneless head shrinks to the required size. They also wear their slain enemies' hair in long plaits round the waist."

3: Simson--387 [2] (No date) 1880 Jivaro
116, 411

"Their arms are the spear of chouta, sometimes furnished with an iron head, and 'bodoquera,' or blow-gun, for smaller game and birds. Some use shields."

B: Simeon--387 [3] (No date) :880 Jivaro
116, 202, 361

"The Jivaros practice a system of telegraphy, which has at all times been very dangerous to their adversaries in war, by giving strokes on the 'Tundull,' a large drum, which is heard from house to house, and passed on from hill to hill. The houses are all over their territories at convenient distances for the purpose; and in this manner very varied information is conveyed in a few moments to all the families of hordes dispersed over a large extent of country. This was the greatest danger the Spaniards had to contend with, and is still a main source of protection to these Indians, as they can rouse large numbers at a moment's notice; and sound the alarm through entire hordes."

3: Simson--387-388 (No date) 1880 Jivaro
116, 461, 512

"They are regular workers, and do not pass the whole day in idleness like many others of their race. They issue forth to hunt, work in their plantations, build canoes, attend to pig breeding, etc., regularly every day; returning to the house generally early in the afternoon to enjoy repose in the lighter occupations of scraping lances or darts for the 'bodoquera,' making combs, feather ornaments, etc., whilst the women, who sometimes go out to work with them, cook and prepare the chicha [388] mass--their standard alimentation, and during their journeys the only one, being convenient and light to carry wrapped up in plantain leaves."

3: Simson--388 (No date) 1880 Jivaro
116, 796, 276, 852

"Amongst the Gualaquiza Jívaros, whom I had no opportunity of visiting, however, great festivities are held when a child is, at three or four years of age, initiated into the art and mysteries of smoking* All the family is gathered together; and the eldest member then makes an oration in which he especially dwells upon the valour and glorious example to be witnessed in the lives of the child's ancestors and actual grown-up relations, the number of enemies they have slain, and so forth. The hope is then expressed that the representative of the new generation in the family may follow these meritorious footsteps, and after the manner of his forefathers prove himself a brave warrior. The address delivered, the pipe is then handed to the poor little fellow; and after he has taken a few whiffs, all the elders puff seriously in turn, and then wind up the proceedings by disporting themselves in chicha drinking, in celebration of the momentous event."

"*"This strange and interesting custom was related to me by my friend, the Rev. Padre Pozzi, who resided as a missionary amongst these Indians for some years."

3: Simson--388 [2] (No date) 1880 Jivaro
116, 846

"The 'couvade' is rife among the Jívaros; and at the birth of a child, the mother has to undergo all her parturient troubles outside the house, exposed to the elements, whilst the husband quietly reclines in the house, coddling and dieting himself for some days, until he has recovered from the shock produced upon his system by the increased weight of his responsibilities as a father. This custom is still also in some measure extant in many of the civilized villages on the Solimoens, where amongst the Tapuyos, and even degrees more approached to white, the father, on the birth of a son or daughter, lays himself in the hammock, from which he will not move on any consideration to do any kind of work, nor especially to touch any cutting instrument, fearing thereby to exercise evil influences upon the healthy development of the child."

3: Simson--388-389 (No date) 1880 Jivaro
116, 827, 751, 262

"The Jívaros of the Pintuc, and most others, have the habit of vomiting nearly every morning, by the aid of a feather--a practice similar to that of the Piojés of the Putumayo--arguing that all food remaining in the stomach overnight is unwholesome and undigested, and should therefore be ejected. It has been asserted that their remarkable health and prowess is partly attributable to this habit; certain it is that it obviates some of the bad effects of the not unfrequent 'gorging' in which Indians after long fasts are so prone to indulge. However, the Piojés, who treat themselves in the same manner, are certainly not more healthy--and less brave--than most other similarly placed [389] tribes. If it is a fact that the Jívaros are generally healthier and more robust than the rest of their race near the Equator--more astute and fearless they certainly are--it would seem reasonable to attribute this to the simple fact that their habits of work and rest are more regular, and they are much more provident than other tribes in keeping themselves supplied with food of good quality."

3: Simson--389
116, 437

(No date) 1880

Jivaro

"We continued our friendly relations at the Pintuc and received many daily presents of yuca, plantains, sweet potatoes, and fowls, presenting the Indians in return with hatchets, looking-glasses, and beads for the men; and needles, thread, and beads for the women. We also procured some of their tiger and monkey-tooth necklaces and some feather ornaments."

3: Simson--389 [2] (No date) 1880 Jivaro
116, 198

"The 'cluck' of satisfaction referred to previously requires a little explanation; and it seems to be an expression common to all the tribes of the Provincia Oriental. It is not produced by a mere 'click' of the tongue inside the closed, or nearly closed, teeth; but by placing the tongue forward between the teeth, exhausting the air in the buccal cavity, and then suddenly opening the jaws and allowing the tongue to spring back to its normal position when at rest. The cluck usually signifies admiration, satisfaction, or astonishment; but it means something more than either of these, and occasionally expresses all of them together. When some other Indians were carrying our baggage later on, if they had set down the load and had to hoist it on to their backs again, or if they came to a bad step on the forest track, which had to be struggled over or climbed up with difficulty or strong effort, the muscles were always first braced with a 'cluck,' as a man might say 'here goes,' before taking a powerful leap."

3: Simson--389-390 (No date) 1880 Jivaro
116, 131, 144, 197

"Canelos, the once attractive Spanish settlement, but now forlorn Indian village is situated on the left* bank of the Bobonaza, one of the most important, if not the largest, of the tributaries of the Upper Pastassa, and is inhabited by a mixed tribe of Indians, in whom the chief element is Jívaro; though [390] some of the better traits of these seem to be wanting in them. Their language is Quichua."

"* Professor Orton in 'The Andes and the Amazon,' says on the right; but he never went there."

3: Simson--390 (No date) 1880 Jivaro
116, 461, 157

"They [KS: the Canelos] are lazy workers; and the young men, much after the fashion of more civilized communities, given up to dandyism, drink and trivial loquacity. All are excessively curious, and some even coolly placed their hands in my pockets to find out of what the contents consisted. However, some of the old and more serious men are quite steady-going members of society, as a rule; but even these also, on occasion, are fond of their little excesses."

3: Simson--390 [2] (No date) 1880 Jivaro

116, 152

"The Canelos are not so jealous of their women as the true Jívaros and the Napos; but retain the valour of the former, and are always ready to face wild animals, or to defend themselves bravely against the attacks of the Jívaros bravos who sometimes fall upon them, and on which occasions they ally with the Indians of the Pintuc and Sarayacu, the latter a village further down the Bobonaza."

3: Simson--390 [3] (No date) :890 Jivaro
116, 411

"Their [KS: the Canelos] fighting is done entirely with the lance, which is their inseparable companion, and all my attempts to induce any of them to part with his weapon were useless. The same reply was always elicited: 'Wherewith shall I kill the jaguar when he comes?' These spears, as those of the Jivaros, are very well made, of chonta-palm, and generally with a well-shaped iron or steel head, procured from traders. Some men have, however, on one or two occasions, penetrated into civilization as far as Riobamba solely with the object of purchasing a spear-head to their taste. The shaft is gracefully tapered towards the end, and sometimes tastefully coloured."

3: Simson--390-391 (No date) 1880 Jivaro -1
116, 562, 151

"Amongst all Indians 'Women's Rights' are at a very low stage of advancement; but amongst the Canelos probably more so than others. As with many tribes, the young male grows up very independent; and as soon as he can run about, rapidly acquires all the habits and vices of his elders. His day is chiefly spent in lolling round about the village, or further in the woods, with his blow gun, which he learns to use from childhood to the destruction of all the small birds. He also learns to fish and follow game, and soon becomes an adept in woodcraft, recognising at a glance the slightest trace of a track of man or animal, the nature of the thicket before him and the trees above him; and, when still a boy, every tree and spot for miles around his home is familiar to him. Besides this, he acquires that knowledge, almost instinctive in the Indian, of locality and direction, so difficult to understand, but which undoubtedly is instilled into the mind by the almost unconscious observation primarily of the position of the heavenly bodies, the direction of prevailing winds as frequently illustrated in the [391] growth of mosses and lichens, and the bend of trees, the general currents of the smallest streams, and the closest appreciation of many minor sources of enlightenment which would escape the notice of any but the most practised woodsman. It is truly marvellous to witness the knowledge an Indian displays (especially the Záparos) in detecting the presence of animals and tracking them, without even following on their trail half the time, when the unsophisticated can neither see nor hear anything to indicate that game has been or actually is near at hand. For an Indian, the slightest sound, rustle, or a glimpse of the

tip of a feather indicates to him at once all the particulars and species of a bird that may be hidden in the dense wood at the top of a tree through the heavy foliage of which it seems impossible to discern anything."

3: Simson--391 (No date) 1880 Jivaro
416, 224, 581

Once a proficient hunter [KS: the Canelo] and possessor of good poison, of which fact the community is made aware by the number of toucans' tails with which he adorns his person--this bird being one of the most difficult to kill as it is nearly always seen at the tops of the highest trees and is one of the toughest preys to the Tecuna poison--he finds no difficulty in successfully making his advances to any young squaw to whom he may have taken a fancy. In reality there is little romance in the Indian maiden's preference for the greatest hunter: her 'penchant' for him lies in the hard probability that he, above others, will be more likely to provide her with an abundance of animal food."

3: Simson--391 [2] (No date) 1880 Jivaro
116, 584, 562

"The wife [KS: the Canelo] selected, she is bestowed upon the happy swain by her father; and all the bridegroom is required by custom to do, either then or previously, is to clear the ground necessary for a plantain and yuca plantation. This practically almost ends his destiny so far as work and the care of his family is concerned; and on the days he has not a special fit of laziness at home or jollification in the village, such as a wedding, death, the cleaning and weeding of a plaza, the arrival of friends from or departure to the Marañon for the purchase of salt and poison, each of which occasions constitutes a drinking bout of at least three days and nights, he merely strolls into the woods to seek game, which in the neighbourhood of the villages is generally rather scarce. He consequently returns usually unladen; but if successful, upon entering the house, throws his sport with disdain to the ground and himself into the hammock, and haughtily receives the attentions of his wife and the 'chicha' proffered for his refreshment. Every time a stranger enters a house, he is barely seated before each one of the women separately offers him a calabash of chicha."

3: Simson--391-392 (No date) 1880 Jivaro
116, 562

"The poor woman [KS: the Canelo] leads a hard life; for apart from the arduous duties falling to the lot of all natural mothers, she has [392] to plant the 'chacra,' clean it and gather the fruit--a harder toil than may be imagined--make the chicha constantly, cook, cut and carry the firewood, provide her own dress and ornaments, and whenever her husband is drunk follow behind him like a dog by day and go before him by night fanning a firebrand to and fro to light his path, with the general duty of aiding him to rise each time the ground may come into contact with his lordly head, and assisting him in any other manner that may offer. The precedence is given to the wife by night, so that any venomous snake or other vermin lurking in the path may attack her first and not her affectionate husband, and to illustrate to him more clearly the steps he should choose.

When these Indians came, almost daily, bringing in large bunches of plantains, etc., the man always walked first with his lance in his hand and feathers on his head, whilst the wife followed meekly behind, laden like a pack-horse with the fruits, and often a child on her hip besides, and another dragging at her heels. I once suggested to some of the men that they should provide their women with some ornaments and clothing, but they evidently took my remarks to be pleasantry."

3: Simson--392 (No date) 1880 Jivaro
116, 534

"The favourte amusement current seemed to be beating the drum, an instrument about eighteen inches long and twelve in diameter, scooped out of a solid log, and generally importedfrom the Napo, where the Canelos and Sarayacus go on foot to fetch them, thinking nothing of walking from Canelos or Sarayacu to Aguano and back, only to buy a drum. During the fetes before referred to, the three monotonous strokes, one long, two short, and a res, are heard day and night; or a solitary Indian, decked in feathers, and followed by his faithful spouse, may be seen reeling from house to house tattooing on the instrument, which is suspended by a cord from his neck."